

THE
Half-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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The Gift of the Holy Ghost.

BY ELDER GEORGE TURNBULL.

The servants and people of God, in all ages, have been distinguished by the gift of the Holy Ghost. So far as the principles of salvation have been understood and their power realized, this gift has been bestowed. The possession of it has constituted the great difference between God's people and the rest of the world. Indeed, without it there would be no difference at all. The powers of evil are arrayed against it and its growing influence on the earth. By every means within their reach they oppose its development, and, where opposition is fruitless, counterfeit its manifestations. As long as the prince of the power of the air has dominion over this world it will continue to be opposed, and those who possess it will be the objects of the bitter malice, hatred, and persecution of those who do not. And the more its power is made manifest, the more will opposition increase, until it will become impossible for any to remain neutral. All will have to become subject to, or else oppose it. Now is the time for men to choose their ground, and the influences they will be governed by. Let them now begin to "try the spirits" which they entertain, before the power of those spirits over them becomes too great to be thrown off.

Every one who has heard the name of Christ, and adopted the cognomen of

Christian, has heard something about the Holy Ghost. But should the pointed inquiry of Paul to those who called themselves disciples at Ephesus—"Have ye received the Holy Ghost since ye believed?" be put to those who call themselves Christians in the nineteenth century, their reply would be no more affirmative than was that of the Ephesians, though there is reason to fear it would be less straightforward and direct. The Ephesians had not heard of the Holy Ghost, and could give a direct reply. The Christians have heard of it, but are ignorant of its nature and effects, and uncertain whether they have received it or not. Their reply, at most, is doubtful, and does not extend farther than, "We hope we have," reverentially expressed. The direct manner of Paul's question would authorize the inference that he considered that, if they had received it, they would have no doubt of the fact.

This gift is the great leading promise and blessing of the Gospel. He who is regarded by some as the first Gospel preacher—John the Baptist, promised that it should flow after his baptism of water. Jesus taught that "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God," and the Apostles, when they went forth with the Gospel to preach to all the world, held out the promise of the Holy

Ghost as the great and immediate blessing to be conferred—"Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." That all may be able to answer Paul's question to their own satisfaction, a clear understanding of the nature of this gift is necessary. Such an understanding can only be acquired through the revelations that have been given on the subject.

From the following passages we learn something of the nature and office of the Holy Ghost—"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me."—John xv. 26. "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—xvi. 13. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—xiv. 26.

Is this gift enjoyed by those who profess to follow Christ in the present age? Have the sectarian churches got it? Manifestly not. Its office is to guide those who possess it into all truth, consequently to unite them in sentiment. The Christians of the present day are led into error and division by books and commentaries. If a doubtful point arises, they endeavour to decide it by their learning and research. Should they disagree, as they do in almost every instance, there is no higher authority to appeal to within their knowledge, and the point remains unsettled, or each one decides it for himself. Had they the Holy Spirit to guide them into all truth, it would decide the point at once.

Of all the truth that can be learned by man, that which pertains to salvation is of the greatest importance to him. Though other truths remain unknown, or in uncertainty, concerning this kind there ought to be neither ignorance nor doubt. Yet, strange to say, there exists concerning this kind the most doubt, showing that, however much intelligence pertaining to earthly things man has been able to acquire by the spirit of man which is in him, there is a great lack of the Spirit of God to make known the things of God. Who would not wish

to obtain this key to Eternal Truth, without which no certainty as to their future state of being, and what they should do to prepare for it, can be arrived at? But to have this Spirit is to receive revelation, which the orthodox churches deny in our day. They most emphatically affirm that it ceased, and ceased for ever, with the death of the ancient Apostles. In denying this principle of revelation, they virtually give themselves up to everlasting schism, division, and uncertainty, and cut off the only means whereby their difficulties can be cleared up, their doubts and fears removed, their differences and discussions made to disappear and be forgotten. Those, then, who desire to know the Truth, and be made free by it, must clear themselves of their traditions, cut loose from their old moorings, look to a new channel for light and intelligence, and be prepared to receive that Spirit which "takes of the things of God and shows them unto us."

Again, we read that "the things of God knoweth no man, but the Spirit of God." As this is the medium by which the things of God are made known to man, it is essential for the inquirer after salvation to receive it at the very outset. He cannot expect to travel the road without this guide. Until he has taken the proper steps to secure, and made himself certain of having obtained it, he can have no peace of mind as to his present position, or future prospect of salvation. The next step may prove a wrong one. He has no proper guide, and as long as he is without the guide, he may go on from one wrong step to another until he falls into the ditch from which he cannot extricate himself.

Reader, do you ask "How is this precious gift to be obtained?" It cannot be purchased with money, nor secured by worldly influence. It is the free gift of God to those who seek it in the right way and are willing to use it for His glory and their own salvation. Being the pure emanation of the divine mind—the most valuable gift God can bestow, its recipient incurs the highest responsibility. It is not like the covering which hid that crime all before it, but it is the "still small voice" that leads and gently admonishes. It is bestowed in a manner and through a channel that will unite the hearts of all who receive it to each other and to

Him from whom it proceeds. Were it to be indiscriminately diffused this result could not be so perfectly effected. In the beginning of the Christian dispensation it descended upon Jesus in the form of a dove and abode with him. He promised it to all his disciples in such language as this—"He that believeth on me, out of his belly shall flow rivers of living water," and "the water that I shall give him shall be in him a well of water springing up into everlasting life." He breathed it upon his disciples and gave them power to minister it—not to the multitude indiscriminately—but to those who would believe the Gospel and obey its requirements. Those requirements were Faith, Repentance, Baptism, and the laying on of hands.

If we look at Christianity, as it is called, in its present aspect, we do not find these principles taught which were advocated and practised by the Apostles. Yet we are informed that we live in the same Gospel dispensation. If it is the same, why are the laws, ordinances, and blessings all done away with, and nothing left but an empty form, or a dead faith? Reader, if you desire to obtain the gift of the Holy Ghost, you must look for it to a system different from any that modern Christianity presents, for not only is this gift denied among them, but the means by which it was bestowed are condemned, and the channel by which it was communicated is cut off. To what can we attribute this great change? Can we believe that God would deprive us of these great blessings, which He vouchsafed to others, for any other reason than apostasy and wickedness? We cannot.

Having seen the nature and office of the gift of the Holy Ghost, and the manner in which it was bestowed, let us inquire further regarding its power and manifestations. In various places it is recorded of those to whom this gift was imparted, that as soon as they received it they spoke with new tongues and prophesied. In enumerating the blessings diffused by its operations, Paul says, "To one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gift of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning

of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues."

Thus we find that, although one in its nature, the gift of the Holy Ghost is varied in its effects, and places within the reach of those who receive it many valuable means of acquiring knowledge, both of heavenly and earthly things, and of securing privileges and blessings that can be had from no other source. At the very commencement of man's career in the way of eternal life, it is above all value in giving him the assurance of a right start, and thus placing him on an eminence far above the uncertain systems of sectarianism, which keep him hoping and guessing, singing and praying his way, until he has passed the rubicon of death. In his future progress, he will never desire to do without it—it will bring him forward from one degree of glory to another, until he is prepared to enter into the presence of the Father.

When these blessings are held out to men, on the same conditions as formerly, it is their first duty, as well as their highest privilege, to take the earliest steps to secure them. By failing to do so, they not only lose the blessings, but bring upon themselves the condemnation of the Almighty. Nothing can serve to excuse them for rejecting such great salvation. Those who lived in the days of the Saviour, and rejected these blessings, came under this condemnation. The whole Jewish nation, except the few that were followers of Christ, subjected themselves to it. Like the Christians of the nineteenth century, they were noted for learned doctors, hypocritically pious Pharisees, and self-righteous Sadducees; they were divided into sects and parties, were given to disputations and reasonings, and vexed with uncertainty as to the meaning of the word of God given in previous ages. He brought them inspiration instead of doctors, sincerity instead of hypocrisy, humility instead of self-righteousness, unity instead of division, concord instead of disputation, the light of truth instead of uncertainty, the gift of the Holy Ghost instead of the various spirits that were abroad leading them into error and enticing them to evil. And this was their condemnation, that light had come into the world, and they loved darkness rather than light, because their deeds were evil.

In the same relation that Jesus and the

Former-day Saints stood towards the generation they lived in as witnesses for the truth, do Joseph Smith and the Latter-day Saints stand towards this generation; and all the servants of God sent forth to preach and administer the Gospel stand in similar relationship to those to whom they are sent. They occupy a platform eminently higher than that of the self-chosen or man-chosen teachers of the people. While the latter are disputing the rendering of this passage, the mode of performing that ordinance, or the weight of the other opinion, the former are testifying of the light that has burst forth for the salvation or condemnation of the world. While the latter are consulting this reverend divine, that profound doctor, or the other learned commentator, the former are proclaiming to the world, "Thus saith the Lord." While the latter are dealing out to the poor prodigals the hunks that are only fit for the swine, the former are feeding the obedient children with the bread of life from the Father's table.

It is useless now for the enemies of truth to slander and vilify Joseph Smith and the first Elders of this Church, in order to invalidate their testimony, for that testimony has found a resting place with, and is reiterated by, tens of thousands who have proven it to be true. It is not, as they would lead the world to suppose, upon the testimony of those first Elders only, that we believe God has revealed His will, and restored His Gospel in this age. The fact is now attested by tens of thousands who know it to be true. It was not Jesus and his Apostles alone that were privileged to know whether he was the Son of God, and preached true doctrine, or not—"If any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." In like manner, it was not Joseph Smith and his associates alone that could know whether he was a Prophet and preached the true Gospel, or not; but all who believe and obey obtain a knowledge for themselves. How? They receive the gift of the Holy Ghost—"The manifestation of the Spirit is given to every man to profit withal." To one is given one

manifestation, to another is given another, the Spirit bestowing severally as he will. All receive some manifestation. This manifestation of the Spirit produces certainty of the truth, which begets faith to obtain greater blessings, and a sure hope of eternal salvation, through endurance to the end. Thus the truth is sealed upon the minds of believers, and the testimonies in its favour become so numerous that they leave the world without excuse.

Were not these blessings freely offered and freely disseminated, there might be some excuse for unbelievers. But those who reject the testimony of God's people, reject the blessings that would secure to themselves the knowledge of the truth, the enlightening and purifying influences of the Spirit, and eternal salvation, through faithfulness. They reject the only means of proving for themselves whether that testimony is true or not. Nothing but obstinate unbelief, ignorance, or hardness of heart, could cause men to reject terms so acceptable, and blessings so great. Such unbelief and hardness of heart cannot fail to bring their just condemnation. If the antediluvians were condemned for rejecting Noah's testimony, if the Sodomites were condemned for rejecting Lot's testimony, if the Jews were condemned for rejecting the testimony of Jesus and His Apostles, how much more will this generation be condemned for rejecting the testimony of so many servants and Saints of God, who have borne witness by word and deed that the Gospel they have embraced is true.

Reader, have you received the gift of the Holy Ghost? If you are not certain, be assured you have not. You could not receive it, and be ignorant of the fact. Do you wish to obtain it? Are you willing to receive it in the Lord's way? Repent and be baptized for the remission of your sins, and receive the laying on of the hands of the Elders of the Church of Jesus Christ of Latter-day Saints, and you shall receive the gift of the Holy Ghost. When obtained, let it be as the apple of your eye. Grieve it not. Give heed to it. Cherish its admonitions, and it will lead and guide you into all truth, and prepare you to enjoy the presence of the Father.

It has been affirmed that of twenty deaths of young men, between the ages of eighteen and twenty-five, ten originate in the waste of the constitution by smoking.—*Family Herald*.

Hints to the Rising Generation of Utah.

(From the "Deseret News.")

Cast your eyes over the inhabited portions of the earth, consult those books, papers, and printed documents which furnish correct information upon the condition and conduct of the dwellers thereon, and then enquire of responsible persons who are familiar with the facts in the case, and you will become thoroughly convinced that the youthful population of Utah have more and greater advantages for real improvement and true usefulness than the similar population of any other part of the world.

Knowing this to be the case, and anxious that they improve to the uttermost the vantage ground they actually possess, we are induced to present the matter as clearly as possible to their understanding, hoping they will fully realize their position, and act wisely in accordance therewith.

Throughout all our settlements there is not a house of prostitution or assignation, nor a gambling house or hell, nor a drunkery, nor a race-course, nor a loafer's hall, nor a single locality where immorality or any abomination is taught and practiced for a livelihood. Where else is this the case with anything like our amount of population, or even where only a thousand are settled together? The Saints have never desecrated this soil by murder, duels, mobs, assassination, homicide, rape, or any of those high handed and outrageous crimes which are so rife outside our borders. Our youth therefore have very few of the evil examples and various inducements to wickedness which beset the path of the most secluded and favoured of other climes.

Has any portion of your agency been curtailed in order to give you your present desirable condition? No; ardent spirits of various kinds, both imported and manufactured here, are on sale in our markets, at as reasonable rates as most other articles of consumption, affording the customary facilities for drunkenness and its attendant evils and crimes; you are surrounded by persons now acting on life's stage who are organized with the weakness of humanity, and familiar with

the abominations of the present generation, through reading, conversation, observation, or experience; and the devil is not bound; and the air is filled with evil spirits who are watching an opportunity to enter human tabernacles—that being their only chance for enjoying bodies on this earth.

No—the spiritual and temporal prosperity, union, and all other blessings we enjoy, have not been secured by a curtailment of opportunities, but are the result of faith, privations, losses, sacrifices, and self denials, through obedience to the commandments of the Lord, attended by His blessings, which course ever induces the hue and cry and opposition of the wicked, but calls down the blessings of Heaven, as we can all bear living testimony.

The youth then need be under no apprehension that they will not be subjected to every necessary temptation, that because their parents have borne the heat and burden of the day to the present time, and have been well nigh ground to the earth by the fierce ordeal, they will have no labour to perform, no trials to endure. As righteousness rolls forth over the earth from Utah as the centre and present ruling source, the adversary of all truth will bring his intelligence to bear, and marshal his hosts of air, earth, and hell, with more and more power as he perceives the term of his first period drawing to a close, and you will require far more power, to be obtained only through faith, strict obedience, and purity of life, to carry on the work unto consummation, than was required to lay its foundation.

It is true, that in fleeing from mobs to a far off and unsettled region, you have been deprived, for much of your time, of the benefit of suitably arranged buildings, a varied selection of books, and a supply of teachers, all adapted to training your youthful minds in the channel of what the world calls a liberal education; and even now the customary and what the majority deem necessary facilities for acquiring the so called learning of the day are limited; still, in the midst of all the

scenes you have passed through, you have been receiving a thorough physical training, and an experience from a rough and tumble with the elements we have to deal with, which is of far more real value than all the Greek, Latin, and vain philosophy that could have been crammed into your brains by the most thorough drill in the best schools of the Gentiles.

With active and intelligent minds in sound bodies, and untrammelled by the nonsensical traditions of the day, you have every opportunity to become mighty men and women in the kingdom of our God. But with all your vantage ground, it depends upon your individual exertions and faithfulness as to what positions you occupy in the great events of this the last dispensation.

If you desire a position whose attainment and possession require faithfulness, obedience, and strict holiness, you never need expect to reach it, as it were, by a single bound, or by the fortuitous performance of a single great and noble deed, and then cease your exertions, thinking to retain your renown. No; a mighty renown, and an unquestioned influence upon the side of truth in the Church of Jesus Christ, can only be obtained and preserved by unceasing watchfulness and vigilance in the pathway of all righteousness.

You doubtless wish to know how you can progress in the high and holy course now open, and inviting your best and utmost efforts, since the school houses, books, teachers, and other usual facilities for acquiring worldly knowledge are not only few, but are also, from various circumstances, beyond the present reach of very many of you.

In the first place, then, rest assured that of all descriptions of what is styled education, self education is the most satisfactory and useful, and your very organization enables you to learn in that school every moment of our lives; and for this, as we have before observed, you have better opportunities than the youth of any other time. As how? By the freedom you enjoy in being untrammelled by the foolish traditions of the world, and in dealing constantly with you those who are able and willing to direct your attention in the path of true knowledge, and save you all that time, health, expense, and disappointment which are lost in the old routine systems.

Read then those portions of the history of Joseph Smith which are to be found in each number of the *Deseret News*, that you may become thoroughly conversant with the past conduct of those faithful men who, in the midst of their weaknesses and traditions, and opposed by a constant howling storm of the bitterest persecution, persevered, and have thus far overcome, and fulfilled the requirements laid upon them. There is nothing but your own dispositions to hinder you from acquiring and practising upon this information, which will enable you to follow the best examples, and be so prepared as not to be overcome in similar and even trying emergencies. Then, even though you may have heard them delivered, read and carefully study the printed sermons, that your minds may become conversant with the best of counsel and sound doctrine; and in this manner become familiar, each week, with the contents of our own newspaper, to which you all have or may have access.

Study the Bible, Book of Mormon, Book of Doctrine and Covenants, which are all at your service. Search wisdom in the best books, and from the best conversation and example, by reading, by study, and by careful observation and reflection upon every thing which comes beneath your notice, that through faith, obedience, and diligence you may be able to arrange and classify all you acquire, and be ready and practical in its use. Listen to the teachings and counsels of your parents in the Lord, and to those of His approved servants. All these facilities for acquiring the most valuable of all education are furnished you as freely and as bountifully as the air you breathe, and and no one but yourselves can curtail you in reaping the full benefit thereof.

And how can you stand in your own light, and clip the sphere of your usefulness? By loafing in offices, stores, and other places of resort and business, and upon street corners, which habit neither exercises and benefits mind nor body, and is disagreeable to every good citizen; by using vulgar, profane, or any improper language, for words are vehicles of thought, and "as a man thinketh, so is he;" by putting strong drinks to the use for which they were not designed, for the "Word of Wisdom" teaches that strong drinks are not for the daily; by uselessly meandering through crowded streets,

thus foolishly wasting their strength, and endangering life; in short by indulging in any unwise thought, word, or action.

You ask, are we to have no relaxation, amusement, or recreation? Most certainly the body requires rest, as well as exercise, and the mind craves variety, hence there is time and opportunity allotted for every proper enjoyment of mind and body; a time to dance, a time to sing,

and a time for the performance of every good and rightly desirable action for which our minds and bodies are capacitated.

When you have mastered this lesson, another will be ready, and then another, and so on, that you may have every possible facility and encouragement for the most rapid advancement to exaltation in the celestial kingdom.

History of Joseph Smith.

(Continued from page 21.)

[July, 1840.]

Thursday, 9th. Extract from Elder Woodruff's letter to the editor of the *Millennial Star*—

I arrived at Froome's Hill, Castle Froome, Herefordshire, on the 4th March, and was kindly entertained for the night by Mr. John Benbow, who received my testimony, and opened his door for meeting; and on the evening following, the 5th March, for the first time, I preached the fulness of the Gospel in that place to a small congregation, who manifested much interest in what they heard, and desired to inquire further into these things; and on the evening following I met a large number at Mr. Benbow's, and preached unto them the principles of the Gospel, namely, faith in Christ, repentance, and baptism for the remission of sins and the gift of the Holy Ghost by the laying on of hands; after which I administered the ordinance of baptism unto six persons, Mr. and Mrs. Benbow among the number. I also preached on Sunday the 8th and baptized seven, confirmed thirteen, and broke bread unto them. Several of those who were baptized were preachers of an order called the United Brethren.

The United Brethren formerly belonged to the Primitive Methodists, but had separated themselves from the body, and chosen the name of the United Brethren. They had from forty to fifty preachers and about the same number of established places of meeting, including two chapels.

Mr. Thomas Kington was the Superintendent of the church of the United Brethren, whose members numbered about four hundred in all, divided into small branches, and scattered over an extent of country from fifteen to twenty miles. This people

almost universally appeared willing to give heed to the exhortation of Solomon, to hear a matter before they judged or condemned. They opened their doors for me to preach, and searched the Scriptures daily to see if the things which I taught were true; and on finding that the word and spirit agreed and bore record of the truth of the fulness of the Everlasting Gospel, they embraced it with all their hearts, which has brought great joy and satisfaction to many souls in that region.

I continued preaching and baptizing daily; the congregations were large and generally attentive. I was soon privileged with an interview with Mr. Thomas Kington, the Superintendent of the United Brethren, before whom I gave an account of the rise and progress of the Church of the Latter-day Saints, and bore testimony of the truth of the great work which God had set His hand to accomplish in these last days.

Mr. Kington received my testimony and sayings with candour; and carried the case before the Lord, made it a subject of prayer, and asked the Father in the name of Jesus Christ, if these things were true; and the Lord manifested the truth of it unto him, and he went forth and was baptized, he and all his household. I ordained him an Elder, and he went forth and began to preach the fulness of the Gospel.

I also baptized about forty preachers of the same order, and several others belonging unto other churches, and about one hundred and twenty members of the United Brethren, which opened about forty doors or preaching places, where the fulness of the Gospel would meet a welcome reception, and all this during the term of one month and five days.

On the 10th of April I took my departure

from the Saints in Herefordshire and adjoining country, numbering about one hundred and sixty; whom I left rejoicing in the fulness of the Gospel, and hundreds of others who were ready to be baptized as soon as a proper time and opportunity arrived. I arrived in Preston on the 13th, by way of Worcester, Wolverhampton, Burslem, and Manchester, a distance of about one hundred and seventy miles, visiting the Churches by the way.

On my arrival in Preston, I was blessed with the happy privilege of once more greeting my brethren of the Travelling High Council and other Elders, and of sitting with them on the 14th, 15th, and 16th of April in the first Council and General Conference which they had ever held, as a Quorum, in a foreign nation. After spending several days together, (during which time much business of importance was transacted for the Church,) it became necessary for us again to separate, in order to labour in different parts of the vineyard which were now open before us. I left Preston on the 17th, accompanied by Elder Brigham Young, and visited the Churches by the way, until we arrived among the Saints in Herefordshire, who were anxiously looking for my return. In a few days we were joined in our labours by Elder Willard Richards. We took locations in different parts of this new field of labour, which extended through various places in Herefordshire, Worcestershire, and Gloucestershire.

We continued preaching, and baptizing, and administering in the ordinances of the Gospel daily, unto such as would receive our testimony; and obey the Gospel of Jesus Christ. Truth was mighty and prevailed; the work prospered, and multiplied on every hand, until several hundreds, including more than fifty preachers of various sects, were rejoicing in the fulness of the Everlasting Gospel, and felt to praise God that they had lived to behold the day when the Lord had set His hand to prune His vineyard once more with a mighty pruning, and to establish the Gospel in its ancient purity again upon the face of the earth; and in many instances signs followed the believer, according to the promise of the Saviour. The Spirit of God accompanied the preaching of the word to the hearts of men. Whole households, on hearing the word, have received it into good and honest hearts, and gone forth and received the ordinances of the Gospel; and frequently we have baptized from eight to twelve the first time of meeting with the people in new places, and preaching the word of God to them.

Elder Young laboured with us about one month, during which time many were baptized, confirmed, and numbers ordained

to preach the Gospel—and while the Saints were much edified, and their hearts made glad with the teaching and instruction by Elder Young, I also obtained much benefit myself by enjoying his society, sitting under his instruction, and sharing in his counsel.

As it became necessary for Elder Young to return to Manchester, to assist in preparing a collection of hymns, and other matters, he took the parting hand with us on the 20th of May; and Elder Richards and myself continued our labours in the vineyard, in connexion with Elder Kington, who had given himself wholly to the work of the ministry.

The Lord still continued to bless our labours, and added daily unto the Church. New doors were opening on every hand; a multiplicity of calls constantly reached our ears, many of which we could not answer for the want of labourers. Notwithstanding there were about fifty ordained Elders and Priests in this part of the vineyard, yet there were equally as many places for preaching to be attended to upon the Sabbath day. Thus we continued our labours in this region until the time drew near for the General Conference in Manchester on the 6th of July.

But before leaving the Saints, we considered it wisdom to set in order the Church, and organize them into Branches and Conferences, that they might be properly represented before the General Conference. Therefore we held two Conferences with the Saints before we took our departure from them. The first was held at the Gadfield Elm Chapel, Worcestershire, on the 14th of June, at which time we organized twelve Branches, and transacted such business as the occasion required. The second Conference was held at Stanley Hill, Herefordshire, on the 21st of June, and organized twenty Branches of the Church. The minutes of the above-named Conferences I present you for publication, if you think proper.

On the day following, Elder Richards and myself took our leave of the Saints at Froome's Hill, Herefordshire; but before leaving we repaired to a pool three times, to baptize and confirm numbers that came to us and requested these ordinances at our hands.

Elder Richards laboured in this part of the vineyard about two months, during which time he travelled extensively, preached night and day, gave much instruction to the Saints generally, and had many souls as seals to his ministry. I received much benefit from the counsel which he gave to the organization of the Churches, and it was manifest that he had passed through a profitable school of experience during the three years of his travels in England; and the in-

interesting seasons we have enjoyed together during these two months, will not be easily erased from my memory.

It was with no ordinary feelings that we took our departure from the Saints in Herefordshire on this occasion; for, less than four months since, I proclaimed the fulness of the Gospel in this region for the first time; but now, we were leaving between five and six hundred Saints, who were rejoicing in the new and everlasting covenant, and hundreds of others who were wishing to hear and obey. I parted with Elder

Richards at Birmingham, who went direct to Manchester, while I visited West Bromwich, and preached several times to a small Branch of the Church which had been raised up in that place by Elder Turley, who baptized several while I was there. I also attended a Conference on the 29th June, at Hanley, in the Staffordshire Potteries, in company with Elder George A. Smith and others, after which I arrived in Manchester.

W. WOODRUFF.

Manchester, July 9, 1840.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 19, 1856.

SANCTIFICATION.—We could not be expected to say much concerning sanctification in a page or two of the *Star*, for the subject is limitless. We only design to throw out a few ideas that may assist the Saints in their struggles against the evils within and around them. It is natural for the mind of man to be continually grasping at something in the future, and in doing so, things of the present are often neglected. The Saints now have more knowledge than they are wise enough to make a profitable use of. They indulge the hope of inheriting a kingdom, principalities, and powers, and while doing so, often neglect the germ of them which they already possess, and which the Lord has given them to increase upon, and from which they, by their own works, under the direction of the Priesthood, must realize their hopes of the future. The beginning of a man's kingdom is his own body, and just in proportion as he becomes cleansed from all evil and sanctified by the purifying influences of the Holy Spirit, will he be worthy of additions to himself. Much is said about sanctification of the spirit, purity of heart, &c., and the great difference between Saints and sectarians is in the means used to accomplish this desirable end. The world believe that the spirit may become sanctified by itself. Say they, "A change of heart is all that is necessary." But the Lord requires that there should also be a corresponding change in the body. There is little or no chance for the Spirit of the Lord to influence and guide a person whose mind is filled with impure thoughts and unholy desires, and the thoughts and desires cannot be pure when the body is contaminated with filth, and made the recipient of unclean things. Angels and ministering spirits to those who shall be heirs of salvation have a natural abhorrence of performing their kindly offices in habitations that are filled with impurities.

The Lord created water a purifying element, adapted to man in this mortal state. The first purifying process required in order to enter His kingdom is immersion in this element in the way that he has pointed out, and for the purification of the spirit the Holy Ghost is administered by the laying on of hands. This is the commencement of the work of regeneration, and it will never be perfected until both spirit and body are united in the resurrection, and able to endure that element in which the Father

dwells, and which is as a consuming fire to everything corrupt and unholy. Men often fail of overcoming evils in themselves for want of perseverance. Old prejudices, impure desires, tastes, and habits, which were indulged in for years before the light of truth revealed their evil effects, are not always to be overcome at once; if they could be, there would be no need of a continual warfare against evil. The enemy of all righteousness will struggle hard to keep the ground he has so long been in possession of, and it is only to be won from him by long and continued efforts in well doing. By the time that a Saint subdues one evil, the increase of the spirit of intelligence, which is a natural result, enables him to discover another, and the power of discovering evils is only obtained by overcoming those already in view.

"What shall I do to obtain favour of the Lord," is a question often asked by every faithful Saint. We answer, keep every commandment He has given, and then, as fast as possible, purge from the heart every thought and desire contrary thereto. Some perhaps will say, "We cannot control our thoughts." This is an error. Men can obtain the habit of directing their thoughts, affections, and desires, just as well as they can the muscles, limbs, and general motions of the body. Murder, adultery, lying, theft, and every dishonest act originate in the mind. Were it not for this, the body would never move to perpetrate iniquity. This every person possessed of ordinary reason and intelligence understands. If the conceptions of the heart are not executed by the body, it is only because restrained by outward circumstances. The mind can be restrained from devising evil as well as the body from doing it. Controlling the mind, so that its conceptions will be pure and continually prompting the person to do good, is what constitutes a righteous man. It is this conception of iniquity in the mind which always precedes an evil deed, that Jesus referred to when he said, "Who-soever looketh on a woman to lust after her, hath committed adultery with her already in his heart." It is not to be expected that those whose fathers and mothers have wandered in darkness for generations, can change their natures at once. If this was the case there would be no need, after they receive the Gospel, of their continuing to suffer here on the earth.

Sanctification, at best, is a slow process, which requires a long period of persevering exertion. Restoration is not a work to be accomplished in one generation. The great object of the Saints of the present day should be to purify themselves as much as possible from the evils which they have received from their progenitors, and leave a purer heritage to their children. Every Saint who is the head of a family should understand that the spirit which he manifests will more or less influence his household, and that the principles which he teaches—his every-day conversation and conduct, will forever influence the destiny of his generations after him. Then who can conceive of the importance of having their conduct dictated by pure motives? Every act of a man has its influence on those who surround him, and its effects will continue to be developed in this world and the next. They may be unperceived by his limited comprehension, but they are none the less sure.

There is certainly enough for men to think about and do, which will tend to righteousness and exaltation. The greatest study of man is himself. The Saints possess an abundance of written revelation, and a living Priesthood, which are inexhaustible sources of pure intelligence. Besides, the heavens and the earth are filled with knowledge, and each one of the infinite varieties of creation will furnish a lesson which it will require a life-time of study to comprehend.

We presume that the "Hints to the rising generation of Utah," which we publish in this number of the *Star*, will be found quite as applicable to the young Saints in Europe as to those in Utah. The practise of these suggestions by the old, as well as

the young, will be found very beneficial, and will tend as much as anything they can do to store their minds with useful knowledge, pure thoughts, and holy desires, and enable them, in connexion with the discharge of every duty, to keep with them continually the sanctifying influences of the Holy Ghost.

Foreign Correspondence.

SANDWICH ISLANDS.

Punou, Hilo, Hawaii,
Sandwich Isles, Sep. 17, 1856.

Beloved Brother Franklin—As a favourable opportunity presents itself for me to drop you a few lines, I cheerfully improve it, knowing that it will be acceptable to you; at least, I judge you by myself, and that, according to the old saying, is righteous judgment.

Since I last wrote to you (which was about the first of last month), I have returned again to the Island of Hawaii, to commence my labours here in the Hilo Conference, over which I was appointed to preside. Cousin John Young is with me; he is the only help I have at present.

There were some native Elders appointed to labour with me here in this Conference, but they have not as yet made their appearance.

Upon my arrival at this place, I found things in rather a crooked situation. Quite a number of the Saints had got to be more or less cold and indifferent, being left some time without any foreign Elders with them, but by the blessings of the Lord, they are beginning to enliven up, and feel to rejoice in the work of the last days.

This people, take them as a people, are very different from the more enlightened and civilized nations of the earth; their minds are like so many little children's, they are easily turned, and a great deal more so to do evil than to do good, consequently it requires the Elders to be with them continually, to lead them along, to instruct them, and to keep them in the right track, when you once get them there. Take the work as a general thing, it is, I believe, in a prosperous condition, notwithstanding all the efforts of the devil and his imps to put it down. Lanai, the gathering place, is progressing finely. The brethren have commenced to

put in another crop, and the native Saints, those who have gathered there, are buoyant in spirits. The Presidency have made a permanent contract with Haalelea, the chief, for the land. We are to have it two years free of charge, after which we have to pay \$175 per year. Our vessel, which has just been built, is afloat, and she will no doubt be a great benefit to the mission, in taking produce to market, assisting the Elders in travelling from one island to another, &c.

Brothers Lewis, Allred, Keeler, Woodbury, and Green have sailed for the Coast, on their way to the Valley. Brothers Hammond and Snider will sail as soon as they can obtain the necessary outfit; they are the only two who are yet remaining of the old hands, those who were labouring here before the arrival of the last company.

Along in the fore part of July last, a ship load of Saints (some 70 or 75 in number) from Australia, bound for San Pedro, arrived at Honolulu. The vessel put in there for repairs, as she had been leaking for several days very bad. After remaining there a few days, and getting repaired, they again put to sea, but were soon obliged to return, it being no better. The vessel was afterwards condemned, and the Saints put on shore without any remuneration whatever. Since then, by combining their means, some 30 or 35 of them have managed to get off; the remainder of them are still here, and probably will be for some time. The company was in charge of Elder B. Frost. Elders Smith and Owen (from the Valley) were also on board, on their return.

The brethren of this mission are all well, so far as my knowledge extends, and rejoicing in their labours, and the most of them are getting to speak the native language very well, at least the natives say they speak it *polele no, kokoke like me ho*

kanka maoli (straight, very much like the natives themselves).

We have lately received news from brother Cannon, California, informing us that the Book of Mormon is nearly completed, and will soon be here, ready for sale in the Hawaiian language. This, you may be assured, I was glad to hear, for I think it will give the work a new impetus, enliven the Saints, set the devil to raging, and be the means of doing a great deal of good.

The labours of the brethren generally upon these lands are very laborious, almost all of the travelling among the Branches has to be done on foot. Such is the case in my field, and the country is very rough and uneven, having very steep *parlis* to ascend and descend, a great many of them hundreds of feet in height, and as soon nearly as you are over one you come to another. I would not mind exchanging some of my days' travels, for a trip in the kanyon after a load of wood, so far as the labour is concerned. But notwithstanding this, I feel to rejoice all the day long; the Lord has been with me, and has given me strength according to my day. Pray for me, brother Franklin, that I may have wisdom given unto me, so that I may be enabled to bear off the responsibilities which have been placed upon me, in that way and manner that will reflect credit to myself and to the cause which I am striving to promulgate. I never realized my weakness and nothingness in my life to the extent that I do now, but I know that the Lord is all-powerful, and inasmuch as His servants put their trust in Him, He will assist them in every time of need.

I look forward with anticipations of delight to when we shall be permitted to meet together again, with our families and friends, in the Valleys of the Mountains, as we have in days that are past and gone. I did not know how to appreciate those blessings then half as well as I think I shall if we are once more permitted to enjoy them, but I do not wish to return until I have fulfilled my mission honourably, and performed a good work.

My main stopping place is at Poneu, near what is called by the foreigners, Byron's Bay. It is about 30 miles from the renowned Crater of Kilauea, which I had the pleasure of visiting some months since. It is truly a magnificent sight,

and strikes a feeling of awe and reverence in its beholders. It has lately broken out in two different places, one of which is only about 25 or 30 miles distant. I am told that the melted lava is running down towards Hilo at the rate of a mile and a half or two miles per day. Its brilliant light can be seen in the heavens almost every night, which makes a grand and majestic appearance. Volcanic eruptions, earthquakes, &c., are no uncommon thing, especially upon this island. Yesterday morning while I was sitting at the table, writing, there was a shock of an earthquake, which so shook the house and table that I had to stop writing until it was over.

Eia Kekahi—I have an item of news which may perhaps be interesting to you, if it was not so much so to me. About two weeks ago, as we arose one morning to dress ourselves as usual, behold and lo! to our great surprise, all of our clothes were missing. After looking around some little, we found them out of doors, scattered along the path, and wet through by the rain. Upon examination, I found that my watch had been taken out of my vest pocket, also brother John's money purse was taken, but no money in it. I was somewhat sorry to lose the watch, as it had proved to be an excellent time-piece. It was a lever, full jewelled, and cost me some \$40. I do not know of any one who has anything against us, more than what is common for people to have against our principles, with the exception of one man, who was President of a Branch, but, because of his wickedness and transgression, I had been obliged to cut him off from the Church. But then this is nothing when you get used to it.

Well, brother Franklin, I shall have to close for the present. Please excuse these few unconnected sentences, for I have written them in a hurry. Please remember me kindly, with love and best wishes, to all of the brethren whom I am acquainted with from the Valley, not forgetting to take a liberal share to yourself.

May God our heavenly Father bless you in all your labours and administrations, and in His own due time permit us to meet again, is the prayer of your affectionate brother,

HENRY P. RICHARDS.

HINDOSTAN.

Bombay, November 15th, 1855.

President F. D. Richards.

Beloved Brother—Before taking my leave of India, I feel under obligation to trouble you with a few scattering ideas relative to the dealings of the Lord with us, the indifference of the people among whom it has fallen to our lot to sojourn, as also regarding the state of the work in the Bombay Presidency, over which I have had the charge for a few months past.

In the first place, I desire to return sincere thanks to my Father in heaven, who has spared our lives and comforted our hearts, notwithstanding the many difficulties we have had to compete with, the privations we have suffered, the ill success that has attended our labours, amounting to little more than warning the people, clearing our skirts of their blood, thereby leaving them without excuse, but in the hands of a just God, who doubtless will show greater mercy than would His servants, (had they the power,) who have undergone more in body and mind, during their stay among this God forsaken, heterogeneous mass of human forms, and to us treacherous climate, than in all their lives previous.

Gladly would we report differently, did the subject admit, but we wish, the limited distance we go, to tell things as they are, thus corroborating the testimony of Elders Jones, Findlay, and others, and, with them, coming to the humble conclusion that India's sons at present are no longer worthy the society of the servants of the Lord. Appearances indicate that the judgments of an offended God will be exerted to force obedience upon the few believing, and chastise the many who so richly deserve it. In fact I am satisfied these things have already commenced, for the signs of trouble, perplexity, and suffering now appear among the inhabitants; I need only refer to a few of the many indications, to convince the critical observer of the fact in question.

The Santal insurrection of the north-west, was incited by an unlawful interference with the females of that powerful band, and extortion of labour at less than half-price, by the white faces and their agents, upon the railroad and other works between Calcutta and the Upper Provinces. These things have been fearfully resented in the destruction of life and property to an alarming extent.

Among the last intelligence that we received from that quarter, the Santals had murdered a considerable number, robbed government stations and repositories of large amounts of money and other valuables, and the surrounding country to that extent, that the victors were driving fifty thousand head of cattle before them, besides great numbers of elephants, camels, asses, horses, and charriots, with nearly all the grain of several large districts, in defiance of all military power exercised against them. The plunderers were making their way to the Rajmahal hills, and other seclusions, with their booty, from portions of the country, be it remembered, travelled by our faithful brothers Willes, Richards, Woolley, and Fotheringham, who laboured so zealously to introduce the Gospel in that region, and warn the people of judgments and calamities close upon their heels if they rejected it.

There are other portions of India, where fearful apprehensions are entertained, not only of insurrection, but also of famine and drouth. With the latter, Bombay is threatened, inasmuch that the city authorities have ordered that a great number of cattle and other devourers should leave the island; hoping that these stringent measures will secure, to the excited inhabitants, a sufficient quantity of that precious beverage to last until heaven is pleased to send from above (as that is the only direction in this place from which to expect it), to fill their artificial tanks and reservoirs, the failure of which would produce misery and distress indescribable.

Relative to the work, as I said in my last, so far as myself was concerned, I was not certain of baptizing any, not even in Hyderabad. So it subsequently proved; for although numbers were believing, and scarcely less than a dozen upon horse and camel escorted me several miles, because they regarded me and the truth, which I had faithfully dispensed among them, still they refrained from obeying the Gospel; they heeded it not sufficiently, they regarded too lightly the day of their visitation, they remain out of the kingdom, and know not its sweets.

Soon after the struggle of parting with those at Hyderabad, I found myself again welcomed at Kotree, by my old and esteemed friend, W. S. Smith, Esquire, who as usual spared no pains in his power to render me comfortable and happy; and

as the steamer which was to convey me to Kurrachee, made not its appearance for several days, I was privileged with an opportunity of visiting and bearing a last testimony to several families, the heads of which I wish to record; they are the honorable Mr. Nash, an acting-master in the Indus Flotilla, Mr. Williams, an agent do., and Mr. Crockwell, of the commissariat, with others, but these in particular; their assistance to me, and their regard for the truth, I shall remember long and with gratitude.

On the 31st of May, as the steamer made its appearance, to touch at our bank only for a short time, I hastened on board, and in a few minutes we were making our way at a rapid rate down the swift and gurgling Indus, which with propriety might be called the Missouri of the East.

After a reasonable time had elapsed, I proposed to deliver a lecture on board, (it being Sunday,) but as an excuse by Capt. Morrison prevented, I was forced to be content with private preaching and distribution of tracts, &c., which I am happy to say were not without their effect, as some were constrained to feel and say they would not long hence gather with the Saints, but would not join the Church on account of persecution in India.

In five and a half days from Kotree, I was in company with Elder Musser and others at Kurrachee, and soon, in connection with them, commenced an increased exertion to notify the people, and endeavour if possible to induce them to hear our principles; this in return produced a vigorous stir among the military, clerical and editorial functionaries, the first threatening imprisonment, the second, to the number of a half a dozen, spared no pains in poisoning the minds of the people against the truth, while the latter were engaged in issuing a filthy stream, compared with propriety to nothing but the putrid ejections from the carrion stomach of a ravenous bird of prey in its own defence. These influences combined, however, were, alas! too effectual in their vicious exert against the truth, influencing many outsiders, as well as preventing some of our faith at times from attending our meetings.

One or two of the brethren were arraigned before their officers to answer to the charge of being "Mormons," and not attending the Church of England.

On another occasion, brother Whitely

had his box broken open by military power, and books taken to the amount of thirty or forty rupees' worth, which were detained several weeks, being freely passed among the officials and priests, who desired their destruction, but on learning that the greater part had been entered at Stationers' Hall (a guarantee for free circulation the world over), they desisted; and finally the books were returned with another severe lesson to their owner.

The monsoons were now closing in upon us, which with other matters, effectually hedged our way for three months, during which time I again suffered severely with fever, making the fourth attack since coming to this country, twice of which I was brought nigh unto death, but through the goodness of the Lord, was relieved, for which I felt truly thankful. Our meetings, however, were available to the people, though but few profited by them, until the 22nd of September, when we gladly took our leave of an unworthy people, going on board the steam-vessel *Sindian*, Banks, Commander, who especially favoured us, being bound for Bombay, at which place we landed on the evening of the 25th, the same day brother Findlay arrived from Belgium.

Our next object was of course to procure passages for ourselves and three others; this has employed nearly two months of unceasing diligence to obtain, but thanks to the Lord, and Mr. H. Moore, the Acting American Consul, we expect to be off in a few days, working our passages to New York and Liverpool, our only chances; so if you should see a part of us in England, which I doubt not, you can guess of our situation then, which to us would be delicate to mention. As I said, it has proved a hard matter for us to get away from this land, paid passages ranging from £10 to £22 each, to Liverpool, the almost only available route, and will be doubtless to others, who still pant for liberty, to the number of 21, all told, in this Presidency, including 2 Elders, 1 Priest, and one Teacher, in tolerable standing.

I close by adding, may the especial blessing of heaven rest upon you, and all worthy ones, for Christ's sake, Amen.

Elders Musser and Findlay also desire a kind remembrance to you and all the faithful.

I am as ever, with high respect, faithfully your friend and fellow labourer in the Gospel,
 THOMAS LEONARD.

Home Correspondence.

BELFAST.

199, Collingwood Street, Belfast,
Dec. 31, 1855.

President Franklin D. Richards—Although you have been informed, by my worthy Pastor, of the success that has attended the labours of the Elders in this Conference, still I feel to drop you a few lines.

My health is good and body strong. The harness fits as usual. The work is in a good, thriving condition. The Priesthood and members feel alive in "Mormonism," and, from the oldest to the youngest, all feel Zionward, and are, at the present time, rejoicing in the anticipation of *pulling or pushing* a hand-cart to their home in the west. Tobacco smokers have resolved to quit, and put their savings thereby in the P. E. Fund, and those who have quit tea-drinking will also put their savings in the same. The Book Agency is growing better all the time.

Thus you see we are growing in faith and good works, and the half-yearly Report will show you we are growing in numbers also. The spirit of the work is truly with the Irish Saints. God grant it may ever continue.

Brothers Scott and Croston are now with me, full of joy in the Holy Ghost.

I pray they may have wisdom adequate to the task imposed upon them.

We shall move to our new residence in a day or two. Please send all letters and parcels for us, to 29 Great George's Street.

Brothers Scott and Croston join in kind love to yourself, Council, and all the brethren in the office. God bless you all!

Believe me as ever,

Your obedient and very
Affectionate brother,

JOHN D. T. McALLISTER.

List of Debts due for Books, Stars, &c., by the several Conferences and others,
for the Quarter ending December 31, 1855.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
London.....	William Maiben.....	£674 6 10 1/2	Brought forward.....		£3154 10 7 1/2
Birmingham.....	John Goddall.....	262 10 7	Shropshire.....	Joseph Akers.....	24 3 7
Manchester.....	Edward Oliver.....	178 16 1 1/2	Brecknockshire.....	Thomas Morgan.....	22 13 3 1/2
West Glamorganshire.....	William Lewis.....	143 13 4 1/2	Llanelli.....	Thomas Stephens.....	16 17 9 1/2
Warwickshire.....	William Parr.....	188 1 2 1/2	Channel Islands.....	Elias Cave.....	16 10 2 1/2
Newcastle-on-Tyne.....	George Peacock.....	99 3 7 1/2	Cardiganshire.....	Isaac Jones.....	11 11 1
South.....	Simon Irwin.....	98 2 8 1/2	Flintshire.....	Thomas Green.....	8 17 7 1/2
Herefordshire.....	Uriah Richards.....	96 7 1 1/2	Pembrokeshire South.....	John Price.....	6 0 2
East Glamorganshire.....	Geo. W. Davies.....	90 7 0 1/2	Denbighshire.....	Griffith Roberts.....	4 14 2
Bradford.....	John B. Pears.....	90 2 8 1/2	Dyffryn Conwy.....	Hugh Roberts.....	4 11 6
Reading.....	James Frewin.....	82 3 5 1/2	Anglesea.....	John Roberts.....	4 3 0
Staffordshire.....	Joshua Rhoads.....	75 7 0	Isle of Man.....	James Duff.....	3 15 1 1/2
Wiltshire.....	William North.....	70 14 5	Pembrokeshire North.....	Thomas D. Evans.....	1 4 5 1/2
Sheffield.....	Wm. Brownlow.....	70 4 11 1/2			
Lincolnshire.....	Richard Harper.....	68 19 9 1/2	BRANCH.		
Derbyshire.....	Thomas Parkes.....	63 19 5	Derry.....	Hugh Sheppard.....	6 15 7
Lands End.....	John Kessell.....	62 8 7 1/2	Tedbury.....	Joseph Walker.....	5 0 10
Cheltenham.....	Thomas Clarke.....	61 19 10 1/2			
Hull.....	John Miller.....	61 14 2 1/2	MISSION.		
Norwich.....	James Woods.....	60 13 5 1/2	Swiss and Italian.....	John L. Smith.....	256 17 5
Belfordshire.....	William Peacock.....	57 16 8 1/2	Australia.....	Aug. Farnham.....	158 17 7 1/2
Glasgow.....	Robert Kirkwood.....	55 2 8	Sandwich Islands.....	P. B. Lewis.....	120 1 2 1/2
Gloucestershire.....	R. J. Townsend.....	49 8 5 1/2	French.....	W. C. Dunbar.....	100 19 4
Liverpool.....	James Linforth.....	44 16 8 1/2	Cape of Good Hope.....	Jesse Haven.....	106 0 0
Nottinghamshire.....	Joshua Holmes.....	43 7 9	East India.....	N. V. Jones.....	33 13 5
Dublin.....	H. E. Bowring.....	42 8 11 1/2	Bombay.....	Hugh Findlay.....	24 5 9
Kilmarnock.....	John Aird.....	39 4 2	Scandinavia.....	John Van Cott.....	13 11 0
Leicestershire.....	John Mellor.....	36 15 7	Malta.....		5 7 2
Edinburgh.....	John McComie.....	35 17 7			
Monmouthshire.....	Edw. Middleton.....	33 6 7 1/2	J. W. McLellan.....		0 17 9
Southampton.....	James Rogers.....	33 4 2	John Bruce, Haverstraw, U.S.A.....		0 10 8
Carlisle.....	John Threlkeld.....	30 17 1	Dr. G. M. Brice, Iowa, U.S.A.....		0 10 5
Belfast.....	J. D. T. McAllister.....	29 14 8 1/2	F. Merryweather, Cincinnati, U.S.A.....		0 10 3
Worcestershire.....	Charles Peat.....	25 2 0 1/2	John Roberts.....		0 8 7
late Herefordshire.....	John Pease.....	24 17 0	George H. Taylor, Haverstraw, U.S.A.....		0 5 7
Dorsetshire.....	Benjamin Elliot.....	24 12 10 1/2			

Cashed forward amount £3154 10 7 1/2

(Errors excepted.)

£4123 6 0 2